# THE STATUS OF THE "AHLUL–HADEETH"




"The Ahlul–Hadeeth are the people of the Prophet (sal-Allaahu 'alayhe wa sallam) and even if they did not associate with him, they accompany his sayings."

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## Preface

Today is a time when confusion and divisions are strife amongst the Muslims. Many Muslims claim that they are upon the truth and that only their group have the correct understanding of Islaam. Others claim that all groups are correct and we should all unite and not mention the issues that divide the Ummah. However, with so many different beliefs and practices, how does the sincere one differentiate the truth from falsehood? How does he know what is the pure religion that was given to us by Allaah (subhaanahu wa ta'aala) when He (subhaanahu wa ta'aala) said:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

> **"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion."**[1]

Know that the truth can only be one. It can only be that which the Messenger (sal-Allaahu 'alayhe wa sallam) left us upon, as he (sal-Allaahu 'alayhe wa sallam) said:

> *"I have left you upon the clear path, its night is like its day and no one deviates from it after me except he is destroyed."*[2]

The Prophet (sal-Allaahu 'alayhe wa sallam) also showed us that differences would occur and he (sal-Allaahu 'alayhe wa sallam) gave us the criterion for the truth. He (sal-Allaahu 'alayhe wa sallam) said:

> *"Indeed the people of the Book before you split into seventy-two sects. And this nation will split into seventy-three sects, seventy-two are in the Fire and one in Paradise." And in another narration, "All are in the Fire except one." It was asked: "Who is that one?" He replied, "That which I and my Companions are upon."*[3]

The Prophet (sal-Allaahu 'alayhe wa sallam) also told us that the people of truth who uphold the correct and pure Islaam will always remain, when he (sal-Allaahu 'alayhe wa sallam) said:

> *"There will not cease to be a group from my Ummah victorious upon the truth, not being harmed by those who oppose them until the command of Allaah comes about, and they are like that."*[4]

So who are the saved sect? Who are the ones victorious upon the truth? What are their beliefs and practices?

Imaam Ahmad bin Hanbal – rahimahullaah – said:

> "If this *Taa'ifatul-Mansoorah* (Victorious and Aided Group) is not *Ashaabul–Hadeeth* (The People of Hadeeth), then I do not know who they are."[5]

[1] Soorah Al-Maa'idah 5:3
[2] Reported by Ahmad (4/126)
[3] Reported by at-Tirmidhi (5/62)
[4] Related by Muslim (6/52-53) and Aboo Daawood (2/202)

Abdullah Ibn al-Mubaarak – rahimahullaah – said:

> "According to me, they are *Ashaabul–Hadeeth* (The People of Hadeeth)."[6]

So who are the People of Hadeeth? What makes them victorious?

In this book, Shaykh Zubayr Alee Za'ee from Pakistan outlines the belief of the People of Hadeeth, also known as Ahlus–Sunnah wal–Jamaa'ah and the Salafees. The Shaykh outlines what makes them different from the people who oppose them i.e the People of Innovation (Ahlul–Bi'dah). He explains their status and their methodology. Indeed, it is not sufficient just to call oneself Ahlul–Hadeeth, but rather their aqeedah (beliefs), methodology and practices has to be in total accordance with the ahaadeeth of the Prophet (sal-Allaahu 'alayhe wa sallam).

This article has been translated and transcribed from a tele-link done by the Shaykh from Pakistan. Question and answers were asked at the end of the talk and they are included in this book.

We ask Allaah (subhaanahu wa ta'aala) to make this work beneficial for those who read it, and to keep us firm on the way of the Ahlul–Hadeeth, and to make us die upon it. Ameen.

The Clear Path
http://www.theclearpath.com
18 Dhul-Qi'dah 1422 / 4th February 2002

[5] Related by al-Haakim in *Ma'rifatu Uloomul-Hadeeth*
[6] *Sharafu Ashaabul-Hadeeth* (p.26) of al-Khateeb al-Baghdaadee

## Introduction

Indeed all praise is for Allaah, we praise Him and we seek His aid and we seek His forgiveness. And we seek refuge with Allaah from the evil of our souls and from our wicked deeds. Whomsoever Allaah guides, none can misguide, and whomsoever Allaah misguides, none can guide.

I further bear witness that none has the right to be worshipped except Allaah alone, without partner or associate, and I bear witness that Muhammad (sal-Allaahu 'alayhe wa sallam) is His slave and Messenger.

I seek refuge with Allaah from the accursed Devil.

## In the Name of Allaah, the Most Merciful the Bestower of Mercy

Allaah, the Blessed and Exalted, says:

يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَـٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَـٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَـٰٓئِكَ
يَقْرَءُونَ كِتَـٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

> **"And remember the day when We shall call together all human beings with their (respective) *Imaams*, [their Prophets, or their records of good and bad deeds, or their holy books like the Qur'aan, the Tawraat (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least."**[7]

وَمَن كَانَ فِى هَـٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْـَٔاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

> **"And whoever is blind in this world (i.e. does not see Allaah's sign and believes not in Him), will be blind in the hereafter, and more astray from the path."**[8]

My dearest respectful brothers, I am very pleased and thankful to Almighty Allaah for giving me the opportunity to address my brothers from a long distance who are united upon the correct belief *"Saheehul–Aqeedah."* This is a great favour from Allaah, free from all imperfections.

Also I supplicate to Allaah, the Blessed and Exalted, that He gives us the ability to remain steadfast upon this Deen. May we live our lives according to this blessed Deen (religion), and may our death be upon this blessed way.

The two ayahs, which I recited at the beginning of my speech, that is Allaah's saying:

[7] Soorah Al–Israa 17:71
[8] Soorah Al–Israa 17:72

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ
يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

**"And remember the day when We shall call together all human beings with their (respective) *Imaams*, [their Prophets, or their records of good and bad deeds, or their holy books like the Qur'aan, the (Tawraat (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least."**[9]

وَمَن كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

**"And whoever is blind in this world (i.e. does not see Allaah's sign and believes not in Him), will be blind in the hereafter, and more astray from the path."**[10]

The word *"Imaam"* has been mentioned in the first ayah and one of the explanations given for the word *"Imaam"* is that it refers to the action and deeds of a person.

Every human being that does any action and deed in this life shall have it given back to him in his hands (after death). Some will be given their deeds in their right hand and some in their left hand. The above explanation that I narrated to you has been taken from authentic hadeeth and the understanding of the Salaf (pious predecessors).

Another explanation for this ayah is given by Imaam Ibn Katheer[11] in his tafseer (exegesis of the Qur'aan) *"Tafseer Ibn Katheer"* in which he writes:

> "And some of the Salaf have said regarding this ayah that it is the best evidence of the great honour and merit for the people of hadeeth."

Why is this ayah referring to the great merit and virtue of the Ahlul–Hadeeth, the Muhadditheen (scholars of hadeeth), and Ashaabul–Hadeeth (followers of hadeeth)? And why is it also the best evidence in their favour? This is because their Imaam is none other than Imaam Muhammad (sal-Allaahu 'alayhe wa sallam).

So we come to know that this ayah is referring to the actions and deeds done by a person in this life. In another narration it is also clear evidence for the virtue and merits of the honourable Muhadditheen that they shall be called with their Imaam, their Prophet, who is none other than Imaam Muhammad (sal-Allaahu 'alayhe wa sallam).

In the same manner, there is another hadeeth that has been reported by many Companions of the Prophet (sal-Allaahu 'alayhe wa sallam) and the scholars of hadeeth have graded this narration to be *"Mutawaatir."*[12]

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[9] Soorah Al–Israa 17:71

[10] Soorah Al–Israa 17:72

[11] He is Imaad ad–Din Ismaa'eel Abu'l–Fadl 'Umar Ibn Katheer, born in al-Mujaddal in the year 701 A.H/1302 CE. He was a student of Imaam Ibn Taymiyyah. He died in the year 774 A.H/1372 CE. [TN]

Thawbaan (radi-Allaahu ‘anhu) narrated from the Prophet (sal-Allaahu ‘alayhe wa sallam) saying:

> *“There will not cease to be a group from my Ummah manifest upon the truth. They will not be harmed by those who forsake them, until the command of Allaah comes.”*

This narration has been reported by Imaam Muslim[13] in his *“Saheeh”* and by Imaam at–Tirmidhee[14] in his *“Al–Jamee.”*

In explanation of the above hadeeth[15] Imaam at–Tirmidhee narrates that he heard Muhammad Bin Ismaa’eel[16] (Imaam Bukhaaree), who said that he heard Ali Ibnil Madeenee say:

> “The glad tidings and good news which the Prophet (sal-Allaahu ‘alayhe wa sallam) informed us about the saved group, then this (glad tiding) is referring to the group of the Muhadditheen (scholars of hadeeth), and the Ahlul–Hadeeth (followers of hadeeth).”

In explanation of the above hadeeth[17] Imaam Ahmad bin Hanbal[18] said:

> “If this ‘Victorious Group’ are not the people of hadeeth, then I do not know who they are.”

Imaam Haakim[19] in *“Marifatul Uloomul Hadeeth”* has reported the above narration of Imaam Ahmad bin Hanbal, and Haafidh Ibn Hajr al–Asqalaanee[20] has declared the narration to be Saheeh in his explanation of Saheeh Bukhaaree, *“Fathul–Baaree.”*

In the same manner, Muhaddith Yazid Bin Harun and many other scholars of hadeeth have declared the narration reported by Thawbaan to be evidence of referring to the people of hadeeth. All the scholars of hadeeth and the great Imaams of Islaam have no dispute over the issue that the Ahlul–Hadeeth are the *“Saved Sect”* as mentioned by the Prophet (sal-Allaahu ‘alayhe wa sallam) in the hadeeth.

So the hadeeth of Thawbaan and the Qur’aanic Aayaat that I recited to you indicate the great merits and virtues of the people of hadeeth, the scholars of hadeeth, and all those who have great love and zeal for following the hadeeth.

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[12] Mutawaatir: A hadeeth, which is reported by a large number of reporters at all stages of the Isnaad (chains). [TN]

[13] He is Abul–Husayn Muslim Ibn Al–Hajjaj Al–Qushayree An–Nisaburi, born in the year 204 A.H./820 CE and died in the year 261 A.H/875 CE. [TN]

[14] He is Abu Isaa Ibn Muhammad Ibn Isaa. He was born in the year 209 A.H/824 CE and died in the year 279 A.H/892 CE in Tirmidhee. [TN]

[15] Narrated by Thawbaan (radi-Allaahu ‘anhu) in *Saheeh Muslim* and *“Al– Jamee”* of Imaam Tirmidhee. [TN]

[16] He is Abu Abdullaah Muhammad Ibn Ismaa’eel. He was born in the year 194 A.H/810 CE and died in the year 256 A.H/870 CE. [TN]

[17] Refer to footnote 15. [TN]

[18] He is Ahmad Ibn Ali At–Tamimi Al–Mawsuli, born in Baghdad in the year 164 A.H/780 CE and died in the year 241 A.H/855 CE. He was the Imaam of Ahlus–Sunnah Wal Jama’aah. [TN]

[19] He is Abu Abdullaah Muhammad Ibn Abdullaah An–Nisaburi, born in the year 321A.H/933 CE and died in the year 405 A.H/1014 CE. [TN]

[20] He is Abul–Fadl Ahmad Ibn Ali, born in the year 773 A.H/1372 CE and died in the year 852 A.H/1449. [TN]

Now with the aid of Allaah, I would like to address all the brothers regarding the creed of the Ahlul–Hadeeth and the fundamental differences the Ahlul–Hadeeth have with the other sects of Islaam.

**Who Are The Ahlul–Hadeeth?**

Before we start to discuss this issue I would like to clarify an issue that many people may be confused about which is: Who are the Ashaabul/Ahlul–Hadeeth as quoted by many scholars in the explanation of the hadeeth of Thawbaan (radi-Allaahu 'anhum), that "They are the Ahlul/Ashaabul–Hadeeth?"[21]

Shaykh ul–Islaam Ibn Taymiyyah[22] states the following in his Fataawa:[23]

> "According to us the Ahlul–Hadeeth are the Muhadditheen, who would listen to hadeeth from their teachers, who would also write down what would be narrated to them from their teachers, and who would also narrate hadeeth to others. In the same manner the Ahlul–Hadeeth are also those general people who follow and act upon hadeeth in all issues."

In support of Shaykh ul–Islaam Ibn Taymiyyah's fatwa another narration can be found in the book of Imaam Abu Ismaa'eel as–Saaboonee, *"Aqeedatus–Salaf wa Ashaabul–Hadeeth"*,[24] confirming the above understanding given by Imaam Ibn Taymiyyah.

So we come to know that the Muhadditheen and the general people are both included and regarded to be from amongst the Ahlul/Ashaabul–Hadeeth.

After clarifying the issue about who the Ahlul–Hadeeth are, I would like to tell you why the Ahlul–Hadeeth are different and unique from the other sects in Islaam. What distinguishes the Ahlul–Hadeeth from all the other groups? What is the reason for them being the *"Saved Sect"* and why did Islaam give the Ahlul–Hadeeth such a high and elevated status?

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[21] As explained on the authority of Imaam Bukhaaree the explanation of Imaam Alee Ibnil Madeneyee and the explanation of Imaam Ahmad Bin Hanbal on the Hadeeth of Thawbaan and other scholars, reported in *Saheeh Muslim* and *Al–Jamee* of Imaam Tirmidhee. The scholars use the terms "Ahlul" and "Ashaabul" Hadeeth, both are synonymous and refer to one thing "The Followers of Hadeeth" [TN]

[22] He is Ahmad Ibn Abdul–Halim, born in Harran in the year 661 A.H/1263 CE and died in the year 728 A.H/1328 CE. [TN]

[23] Fataawa Ibn Taymiyyah volume 4, page 59. [TN]

[24] The Creed of the Pious Predecessors and the People of Hadeeth. This book has been translated into the English language and has been published by Masjid Ibnu Taymeeyah, Brixton, London, U.K. [TN]

**The Fundamental Beliefs of the Ahlul–Hadeeth**

My honourable respected brothers! One of the fundamental beliefs of the Ahlul–Hadeeth is that Allaah the Exalted and Blessed, is the Sole creator of the entire universe, the Only Owner of the entire universe, the Only One capable of answering all wishes and needs, the Remover of All difficulties, the only one who redresses All grievances, the All–Powerful, who is able to do All things.

To have belief upon His *"Tawheed"*[25] – the oneness of Allaah, and not to associate any partners with Allaah, in His Essence, is the fundamental belief of the Ahlul–Hadeeth.

Also the fundamental principals of the Ahlul–Hadeeth are:

- to act and follow all the ordained commandments of Allaah, the Blessed and Exalted;
- to believe the last revealed book of Allaah, the Qur'aan, to be the only constitution/code of practice; and
- to abide by the Qur'aan in all aspects of life, to believe the Qur'aan to be the criterion of truth.

Also Allaah, the Blessed and Exalted, sent His Messenger (Muhammad sal-Allaahu 'alayhe wa sallam) for the guidance of human beings (and Jinns). Allaah revealed to His chosen Messenger (sal-Allaahu 'alayhe wa sallam) His (final) book the Qur'aan with its explanation and exegesis, as Allaah says in the Qur'aan:

وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

> **"And We have also sent down unto you (O Muhammad sal-Allaahu 'alayhe wa sallam) the Dhikr (the reminder and the advice i.e. the Qur'aan), that you may explain clearly to men what is sent down to them…"**[26]

So Allaah, the Blessed and Exalted, sent the Messenger Muhammad (sal-Allaahu 'alayhe wa sallam) as the Imaam and final Messenger for the whole of the human race, and made it an obligation to obey him in all matters.

So until the Day of Judgement every human being that shall be born is obliged to follow the way of the Prophet (sal-Allaahu 'alayhe wa sallam) which is the only way to salvation. And this is why the Shariah[27] of the Prophet (sal-Allaahu 'alayhe wa sallam) is a manual for the human beings and Jinns.

There is a famous narration reported in the Saheeh of Imaam Muslim on the authority of Abu Hurairah (radi-Allaahu 'anhu) that the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) said:

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[25] The Shaykh is referring to the three categories of Tawheed:
1) Ruboobiyyah: Oneness of Allaah in His Lordship,
2) Uloohiyyah: Oneness of Allaah in all types of worship,
3) Asmaa was–Sifaat: Oneness of Allaah in His Names and Attributes.

He has explained the categories in the above paragraph. [TN]

[26] Soorah An–Nahl 16:44

[27] The Islaamic law based upon the Qur'aan and Sunnah. [TN]

> *"By Him in whose Hand is the life of Muhammad, he who amongst the community of the Jews and Christians hears about me but does not affirm his belief in that which I have been sent with and dies in this state (of disbelief), he shall be one of the inhabitants of the hell fire."*[28]

Also Allaah, the Blessed and Exalted, has made it an obligation to follow and be obedient to the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) in all affairs. And this has been stated and commanded in numerous ayaat (verses) of the Qur'aan.

So we come to know that one of the fundamental beliefs of the Ahlul–Hadeeth is to follow the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) in all affairs, to act upon his Sunnahs and to act upon all his (sal-Allaahu 'alayhe wa sallam) sayings.

All of this is an obligation and a necessity for a Muslim, just as it is an obligation and a necessity for a Muslim to follow and act upon the Qur'aan.

Also it must not be forgotten that to act upon the Qur'aan and Sunnah, which is an obligation, should be understood in the manner it was understood by the righteous Salaf (pious predecessors), the honourable Taabi'een, and also in accordance with the understanding of the great Imaams of Islaam.

The explanation and understanding that has been narrated by them regarding the Qur'aan and Sunnah, to act and follow that understanding correctly is a fundamental belief of the Ahlul–Hadeeth and all issues of the Deen are conducted upon their understanding.[29]

Also another fundamental belief authentically accepted by the Ahlul–Hadeeth is the "consensus (ijmaa) of the Ummah." If all the Muslims agree and unite upon a particular issue then this is also accepted and correct.

The evidence for this can be found in the famous book of Imaam Haakim *"Al–Mustadrak"*[30] in which there is a narration from the Prophet (sal-Allaahu 'alayhe wa sallam) who said:

> *"Allaah will never unite my Ummah upon misguidance."*

So we, the Ahlul–Hadeeth, accept "Ijmaa as a proof and a fundamental belief."

It must be remembered that "ijmaa" is that which all the Muslims unite upon in reality. We have many people who claim that on a certain issue there is an *"Ijmaa"* when in reality the issue is opposite and there is no consensus of the Muslim Ummah. This saying of theirs has no prestige in our Deen.

Also another fundamental principal and belief of the Ahlul–Hadeeth, which is relatively important, is that they act upon the Qur'aan and Sunnah without the need of any intermediary[31] and totally reject the concept of taqleed.

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[28] Saheeh Muslim, Book of Eemaan, chapter 70, English translation, published in Beirut. [TN]

[29] This is a clear refutation of the Ahlul–Bid'ah/Blind Followers who accuse all the adherents of Ahlul–Hadeeth/Dawatus–Salafiyyah of being Mujtahids and following their own suited Understanding, claiming that, the Salafees read any hadeeth and act upon it. The above fundamental Principal banishes the lies that are being propagated by the Deobandees of Leicester. [TN]

[30] *Al–Mustadrak* volume 1, page 116. [TN]

May be there are some people present in this lecture who do not know what the meaning of the word taqleed is? So in relation to this in the lexicon books of the Arabic language the definition of taqleed is as follows; this definition can be found in the famous Arabic lexicon *"Al–Mawjabul–Waseet."* It is a very good dictionary.

Taqleed is defined as:

> "Wa qalada fulaanan, aai: itabaa'oo fee maa yaquloo wayafaloo min ghairee huj'jatin walaa daleelin."

Which means,

> "So and so blindly followed, meaning, he followed a saying or an action of another person without (knowing) the evidence or its proof."

The same definition of taqleed has also been given in the fundamental books of fiqh *"Usoolul–Fiqh"* for example *"Muslimus–Thuboot"*, *"Al–Ahkaam lil Aamdee"*, (words not clear)[32], Ibn Hajeed's *"Muntahaa–Ul–Usool"*, and many other books of *"Usoolul–Fiqh."*

So the corruption of taqleed has caused the Muslim nation to deviate from the straight path, and it has also been the fundamental cause for Muslims to indulge into argument and differences. The evil effects of taqleed have been so severe that the Muslim nation has scattered and split rather than being united and one. The evidence of taqleed can neither be found in the Qur'aan or the Sunnah, in fact the Qur'aanic ayahs in their generality refute this evil concept. The ahaadeeth of the Prophet (sal-Allaahu 'alayhe wa sallam) also refute the evil concept of taqleed, and the consensus of the Ummah also rejects it.

Also no evidence can be found in support of the permissibility of taqleed from the Companions of the Prophet (sal-Allaahu 'alayhe wa sallam); in fact we find authentic texts from the Companions opposing it.

For example, it has been narrated from Mu'adh Ibn Jabal (radi-Allaahu 'anhu) that he said:

> "Fa'am–mal Aalemu fa–eneeh–thadaa fa laa tuqaleduhu deenukum"

Which means,

> "Even if the aalim (scholar) is rightly guided you must not blindly follow (taqleed) him in the affairs of your deen."

This narration of Mu'adh Ibn Jabal can be found in the book of Imaam Ibni Abdil–Barr[33] *"Al–Jamee"* and also Imaam Ibn Hazm's[34] *"Ahkaam."* This narration has been classified authentic by Imaam Darul–Qutnee.[35]

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[31] The Shaykh is referring to those who say that you have to blindly follow one particular madhhab and Imaam who is an intermediary and an obligation, i.e. taqleed to be compulsory. [TN]

[32] The translator could not pick up what the Shaykh was saying.

[33] He is An–Numayree, Abu Umar. He was born in the year 368 A.H/978 CE and died in the year 463 A.H/1071 CE. He was known as the Haafidh and Imaam Bukhaaree of the west. [TN]

[34] He is Ali Ibn Ahmad Az–Zahiree. He was born in the year 384 A.H/994 CE and died in the year 456 A.H/1064 CE. [TN]

[35] He is Ali Ibn Umar. He was born in the year 306 A.H/918 CE and died in the year 385 A.H/995 CE. [TN]

After the Companions of the Prophet (sal-Allaahu 'alayhe wa sallam), we also find the Imaams condemning the people from blindly following. For example Imaam Muzni[36] has written in the following his book *"Mukhtasarul–Muzni"*, considered one of the prominent books of the Shaafi'ee madhhab. A brief translation and explanation of what he has written[37] is:

> "Imaam Shaafi'ee prohibited the people from blindly following him and others, and this book which I have written, refer to it, and adopt the way of caution against this."

So from the above evidence, the eminent Muhadditheen and the adherents of Ahlul–Hadeeth do not affirm taqleed, rather they reject it. These are some of the fundamental issues that we differ in with other groups.

I do not wish to take up a lot of your time but I would like to briefly mention again that regarding Tawheed we have many groups that differ with us in the issue of Allaah, the Blessed and Exalted, and His Essence.

And from amongst these groups and people are those who have committed the grave act of polytheism (shirk) with Allaah. Some have made Alee (radi-Allaahu 'anhu) as the one, who can remove their difficulties, and some have given this attribute, that is solely for Allaah Alone, to others than Alee (radi-Allaahu 'anhu), and some worship the graves etc.

Also we have many deviated groups regarding the ahaadeeth of the Prophet (sal-Allaahu 'alayhe wa sallam). These ahaadeeth have been verified as being authentic, but these groups, rather than them accepting them, are always thinking with their corrupted minds to refute them and find petty excuses. So my respectful brothers! These are some of the differing issues and fundamental beliefs I mentioned to you which the Ahlul–Hadeeth adhere to in respect to other groups.

Finally I would like to advise my brothers to be firm upon following the Qur'aan and Sunnah according to the understanding of the Salaf in all matters of aqeedah (creed) and manhaj (methodology). Also love the honourable Muhadditheen, and the Ahlul–Hadeeth, and all those who love and follow the Sunnah.

It has been transmitted by Imaam Harwi, Shaykh ul–Islaam Ibn Taymiyyah, and Imaam adh–Dhahabee that Abdullah Ibn Mubaarak said:

> "The Deen is for the Ahlul–Hadeeth, the lying is for the Raafidah, and artificial speech is for the people of analogy (Qiyaas)."

I conclude today's lesson with the brothers giving them the opportunity to ask me questions, whether they are concerning this topic or in general. With the aid of Allaah I shall try and answer them if I know, otherwise Allaah knows best.

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[36] He is Abu Ibrahim Ibn Ismaa'eel, born in 175 A.H in Egypt and died in the year 264 A.H. [TN]

[37] The Shaykh quoted a lengthy phrase from Imaam Muzni about which the words were not clear but the brief translation given was clear as given by the Shaykh. [TN]

## Questions & Answers

### Question 1: Abandoning Authentic Hadeeth

Q. What is the ruling regarding a person who leaves the ahaadeeth of Saheeh al–Bukhaaree and Saheeh Muslim; rather he acts upon the ahaadeeth that are found in the book Fadhaa'il–A'amaal, etc?

A. All praise is due to Allaah, the Lord of the aalameen (mankind, jinn and everything that exists).

Any person who abandons an authentic hadeeth whether it is from Saheeh Bukhaaree or Saheeh Muslim or any other book of hadeeth, if this person leaves a certain hadeeth without a valid reason or evidence/proof, then this person is to be regarded as one of those who is severely misguided. Infact many of the Muslim Imaams and scholars have gone to the extent of making takfeer on such a misguided person and Imaam (words unclear)[38] has said that such a man is on the verge of destruction.

Once in the presence of Imaam Haakim's teacher, Imaam Abu Bakr Irshaad, a person mocked the chain of a particular hadeeth. In response Imaam Abu Bakr said, "Stand O kaafir!" And this narration can be found in the beginning of *"Maarifatul–Hadeeth."* So we come to know that if in the above case a person leaves authentic ahaadeeth that can be found in Saheeh Bukhaaree and Saheeh Muslim, without a valid reason or proof, and acts on the ahaadeeth that can be found in other books then the ruling regarding such a person is that he is severely misguided.

But if a person rejects a certain hadeeth with an evidence or proof, for example he may consider the hadeeth to be abrogated, then this person is to be regarded as excused adhering to a valid reason.

### Question 2: Bridegroom Listening to Answer of the Bride

Q. Is it allowed for the bridegroom to listen to the answer of the bride himself in person when the marriage contract is occurring? And secondly is the witnessing of the Walee (guardian) sufficient for the permission taken on behalf of the bride?

A. In this issue the witnessing of the Walee is sufficient, as it has been mentioned in the hadeeth,

> *"There is no marriage contract without a Walee."*[39]

Many time the families are present when the Walee seeks permission from the bride. Also the Shariah has given the bridegroom permission to see his future bride if he wishes to do so.

[38] Translator could not pick up what the Shaykh was saying. **TCP Note:** We think the Shaykh is referring to Imaam Ahmad bin Hanbal who said: "Whoever rejects a statement of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) is on the brink of destruction." [Ibn al-Jawzee (p. 182)]

[39] Refer to *Mustadrak* of Imaam Haakim, Tirmidhee, and Ibn Maajah on this issue that a Ni'kah cannot be done without a Walee. [TN]

**Question 3: Celebrating Meelad**

Q. Is there any evidence for celebrating Meelaad? The Shaykh replies, "Do you mean the Prophet Muhammad's birthday (sal-Allaahu 'alayhe wa sallam), as one is the Prophet's birthday (sal-Allaahu 'alayhe wa sallam) and the other is also the birthday of Eesaa (alayhis-salaam)." The questioner says yes, the Prophet Muhammad's birthday (sal-Allaahu 'alayhe wa sallam).

A. No evidence can be found from the Qur'aan and the Sunnah, nor is it proven from the Companions, or the Taabi'een in any manner, of celebrating the Prophet Muhammad's birthday (sal-Allaahu 'alayhe wa sallam). This is an innovation.

Q. Some people claim that Imaam Hasan Al–Basree[40] and the Taabi'een used to participate in and practice the celebration of Meelaad; and also they would invite people to practice it and use this as evidence and proof to practice it.

A. We request these people to give us a reference for that which they claim, in which book can it be found etc? In reality this is a lie, there is no narration that can be found from Imaam Hasan Al–Basree or from the Salaf on the celebration of Meelaad. But in reality this innovation was introduced by the Shiah seven hundred years after the hijrah, just as it has been reported in the book of Khittat Maqreezee, (words not clear)[41] that this innovation of Meelaad was introduced in refutation of the Christians for their celebration of the birthday of Prophet Eesaa (alayhis-salaam).

**Question 4: Do Hanafees Follow Abu Haneefah in Aqeedah**

Q. Are the Hanafees of today followers of Imaam Abu Haneefah on the issues of aqeedah?

A. In our times those people who claim to be Hanafees, like in the Indian subcontinent, then they are either Deobandees[42] or Barailwees.[43] Both these groups do not follow Imaam Abu Haneefah on the issues of aqeedah.

The Barailawees say that they do not do taqleed (blindly follow) of anybody in issues of aqeedah – even Imaam Abu Haneefah. Regarding the Deobandees, it has been written in their book by the name of *"Al–Muhalat"* that they are blind followers of Abul–Hasan Al–Ash'aree and Abul–Mansoor Matureedee in issues of aqeedah.

So we come to acknowledge that in our times those people who claim to be Hanafees and followers of Imaam Abu Haneefah, like the Deobandees and Barailwees, are not Hanafees. Their belief is contrary to the belief of Imaam Abu Haneefah and they do not follow Imaam

[40] He is Abu Said Ibn Abul–Hasan. He was born in Madinah 21 A.H/642 CE and died in the year 110 A.H/728 CE at Basra.
[41] Translator could not pick up what the Shaykh was saying.
[42] Darul–Uloom Deoband was established on 15th Muharram 1283 A.H. corresponding to 3rd May 1867 CE. Refer to their book *"Fakhrul–Ulema"* page 66 and 67 etc. Its founders were Molvi Qasim Nanotwi and Molvi Rasheed Gangohi etc. This group also calls to Shirk and Bid'ah and are Sufis like their brethren the Barailwees.
[43] A man named Ahmad Ridaa Khaan Barailwee founded the Barailwee sect. He was born on 14th June 1865 corresponding to 10 Shawwal 1272 A.H. in a city by the name of Bareilly in the province of Uttar Prgdesh, India. He died on 25th Safar 1340 A.H. corresponding to 1921 at the age of 68 at noon. The Barailwees claim that they are followers of the Hanafi Madhhab. They are also extreme Sufis who propogate the belief of Shirk and Bid'ah. [TN]

Abu Haneefah in aspects of aqeedah. For example the Deobandees believe that Ali is the remover of all difficulties (mushkil kushaa).[44] They also believe our beloved Prophet (sal-Allaahu 'alayhe wa sallam) is the remover of all difficulties (mushkil kushaa); this can be found in their book *"Kuniyatai Imdaadeyaah."*[45]

The Deobandees also believe that it is permissible to ask (help from) the people of the grave. Beliefs like these can easily be found in their books.[46] Corrupted beliefs as mentioned above were not the beliefs Imaam Abu Haneefah adhered to. Imaam Abu Haneefah is free from such beliefs, and it is a lie of the Deobandees that they follow Imaam Abu Haneefah in all issues including aqeedah.

Also the Deobandees believe in the concept of "Wahdatul–Wujood" (unity of existence, Allaah being everywhere[47]) and it has been written in *"Kuniyatai Imdaadiyyah"* that the belief of Wahdatul–Wujood is correct and it is Saheeh and there is no doubt regarding this belief. So the Deobandees possess corrupted beliefs that are false. These were not the beliefs of Imaam Abu Haneefah and he is free from all of this.

## Question 5: Did Shaykh Badee Say "Qiyaas was Shirk?"

Q. Did Imaam Badee–ud–Deen Shah as–Sindhee (rahimahullaah) ever say that qiyaas (analogical deduction) is shirk (polytheism)? What do the people of knowledge say regarding qiyaas? Also is it from our fundamental principals to adopt the usage of qiyaas?

A. I had never ever heard Imaam Badee–ud–Deen as–Sindhee say that qiyaas is shrik. I would like to say that who ever made this claim about Imaam Badee–ud–Deen as–Sindhee to bring forward their evidence that Imaam Badee–ud–Deen as–Sindhee opposed qiyaas.

But we do say that any sort of qiyaas that contradicts the "Nuss"[48] then this is totally rejected. But to say that any sort of qiyaas other than the above mentioned one (which does not contradict the nuss) is shirk, then I have never heard Imaam Badee–ud–Deen as–Sindhee say this, as he is my shaykh and I have stayed with him and I have never heard him make such a statement about qiyaas. In my opinion this claim is doubtful.

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[44] A Persian and Urdu word translated as Remover of all difficulties. [TN]

[45] For a detailed discussion on the Deobandees, refer to Shaykh Zubair Ali's refutation on the Deobandee sect; their history and their beliefs. This book is being translated into the English language. [TN]

[46] For detailed references refer to the Shaykh's refutation on the Deobandees; their history and their beliefs. This book is being translated into the English language.

[47] This corrupted belief was propagated by Sufis such as Ibn Arabi, born in Murcia in the year 560 A.H. and died in the year 638 A.H in Damascus. The scholars of Ahlus–Sunnah Wal–Jamaa'ah, such as Imaam Ibn Taymiyyah etc., declared him to be a disbeliever. This corrupted belief stipulates that to make a distinction between the Aabid (worshipper) and Mabood (worshipped, Allaah) is Shirk. Refer to the book of Imaam Taqee ud–Deen Faasee, died 832 A.H. (rahimahullaah), *"Juz'un Feehee Aqeedatu Ibne Arabi Wahayatuhu"*, edited by Shaykh Ali Hasan Al–Halabee. [TN]

[48] A clear injunction, an explicit textual meaning from the Qur'aan and Sunnah. [TN]

**Question 6: Are Jihaadis from Ahlus–Sunnah**

Q. Are the Jihaadees part of Ahlus–Sunnah Wal–Jamaa'ah or are they part of the seventy–two sects going to the fire of hell? The Shaykh asks, "What do you mean by Jihaadees? Do you mean the jihaad that is being fought in Kashmir, India?" The questioner says that we are referring to those who call first to Jihaad before anything else.

A. There are many groups these days that are engaged in Jihaad. From amongst these are those who are upon the correct aqeedah, and they are doing Jihaad against the non–believers in many different places. And also from amongst these people are those that are innovators and astray themselves who claim to be doing Jihaad in its correct manner.

So we cannot give a general ruling upon all the groups like I explained, as they are all different. We need to specify what they are calling to. For example, firstly we shall have to examine their aqeedah. Let us the take the issue of Kashmir where the Deobandees are fighting, the Barailwees are fighting and the Shiah are also fighting. It is apparent that these people do not have a sound aqeedah.

And in Kashmir we have our brothers the Ahlul–Hadeeth, who are the native people of Kashmir, and they are also doing Jihaad against the kuffaar. So as for the Salafiyoon/Ahlul–Hadeeth, their issue is different from the issue of these deviated groups.

**Question 7: Ruling on Jamaatut–Tableegh**

Q. What is the ruling about Jamaatut–Tableegh? Are they from the seventy–two sects going to the fire of hell? Or are they part of Ahlus–Sunnah Wal–Jamaa'ah but differing in certain issues with Ahlus–Sunnah?

A. Jamaatut–Tableegh is a Jamaa'ah that is part of the Deobandee sect. The founder of Jamaatut–Tableegh was a man by the name of Molvi Ilyaas Deobandee, and the Deobandees are a sect that are excluded from Ahlus–Sunnah Wal–Jamaa'ah. The Deobandees are a sect that are upon innovation and one of its branches is the Jamaatut–Tableegh. Jamaatut–Tableegh are the true followers of the Deobandee sect in belief and action and they are not part of Ahlus–Sunnah Wal–Jamaa'ah.

**Question 8: Ruling on Those who believe in Wahdatul Wujood**

Q. What is the ruling on those people who believe in the concept of Wahdatul–Wujood (unity of Allaah's existence, Allaah being everywhere), can you give salaams to such people even if they are ignorant?

A. You must not give salaam to a person who believes in the concept of Wahdatul–Wujood. The reason being that this type of concept consists of shirk and to be ignorant on the issues of aqeedah is not a valid excuse. There is an authentic narration that has been reported from Abdullah Ibn Umar (radi-Allaahu 'anhumaa) that once an innovator gave him salaam and he did not reply back to his salaam. The chain of this narration is Saheeh and can be found in

Sunan at–Tirmidhee, and Sunan a –Daa'rimee.[49] So it is better that those types of people, who believe in the concept of Wahdatul–Wujood, should not be given salaam nor should you reply back to their salaam.[50]

**Question 9: What do the Ulema say about Taqi Uthmaanee?**

Q. What do the Salafee scholars say about a man by the name of Taqi Uthmaanee who is regarded by the Deobandees as an eminent mufti, and many of the Deobandees claim that this man is a great researching scholar (muhaqeeq) and has written many books against the Salafees. Have any of our noble scholars refuted this man?

A. Our stance regarding Molvi Taqi Uthmaanee is the same stance we have regarding other Deobandee scholars; he is one of their scholars. And the Deobandees, as I have mentioned, are an astray sect of Islaam. But it must be said about him that he is quite moderate in some issues when compared to other Deobandee scholars, but after all it must be remembered that he is a Deobandee.

**Question 10: Have any Ulema Refuted the Book by Taqi Uthmaanee**

Q. Molvi Taqi Uthmaanee has written a book that has been translated in the English language and is spreading corruption amongst the people confusing them and distorting their minds titled "The Legal Status of Following a Madhhab." Have any of our scholars refuted such a corrupt book?

A. Many of our noble scholars have refuted this book on different occasions. For example the Allaa'mah, Muhammad Ilyaas Gondalwee has refuted the issue of taqleed and has also refuted Molvi Taqi Uthmaanee. On this issue a really good book which has refuted the issue of taqleed, is a book by the name of *"Tahqeeq"* which has been published in Karachi. Molvi Taqi Uthmaanee has not given a reply to this book.

**Question 11: Will the Kuffaar see Allaah**

Q. A person who dies as a non–believer will he see Allaah in the hereafter?

A. No the person that dies as a non–believer will not see Allaah in the hereafter. The questioner asks, "What is the daleel for this?" (words unclear)

Q. There is a narration reported in Saheeh Bukhaaree that the hypocrites (munaafiq) would see Allaah in the hereafter. So why will the kuffaar non–believers not be able to see Allaah in the hereafter?

A. In the Qur'aan it has been stated that the kuffaar will be stopped from seeing Allaah.

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[49] He is Abu Muhammad Abdullaah Ibn Abdur-Rahmaan At–Tamimi. Born in the year 181A.H/797–798 CE and died in the year 255 A.H/869 CE. His book *"Sunan ad–Daa'rimee"* contains over 3,000 ahaadeeth.

[50] A very important point to remember is that this is regarding those people whom you **KNOW** believe in Wahdatul–Wujood and are ignorant. [TN]

**Question 12: Praying Behind Deobandee Imaams**

Q. In our locality we have many Deobandee Imaams who believe in the concept of Wahdatul–Wujood and lead the five daily prayers. Is it permissible for us to pray behind such people?

A. In no circumstance can you pray behind these Imaams. It is not permissible to pray any of the five daily prayers behind a Deobandee Imaam.

**Question 13: Number of Rakaa'ahs for Taraa'weeh**

Q. Shaykh! Can you advise us on the issue of Taraa'weeh being eight rakaa'ah in the month of Ramadhaan? Also we have many people who try to use the haramain saharafain (the two holy mosques of Makkah and Madinah) as a proof against all those who try to practice the established authentic Sunnah of eight by saying, "The Saudi Muslims are also Salafees so why do they pray twenty?"

A. On this issue I would like to highlight a point, which is the established Sunnah from the Prophet (sal-Allaahu 'alayhe wa sallam) – is it eight or twenty? These people say that twenty rakaa'ah is the Sunnah established from the Prophet (sal-Allaahu 'alayhe wa sallam) and we say that eight rakaa'ah is established from the Sunnah as it has been reported in Saheeh Bukhaaree. As for the issue regarding the two holy mosques then at these two places they do not pray twenty rakaa'ah with the intention of it being the Sunnah of the Prophet (sal-Allaahu 'alayhe wa sallam), rather they pray the additional rakaa'ah as nawaafil (extra units).

I myself spoke to the noble Shaykh Abdullah Muhtaar (hafidhahullah) in Riyadh regarding this issue. He replied that we do not pray twenty rakaa'ah in the two holy mosques with the intention of Sunnah but we pray the additional rakaa'ahs as nawaafil. So to pray more than eight rakaa'ah as nawaafil is a different issue from the issue of praying twenty rakaa'ah fixed as a Sunnah, as the Deobandees and Barailwees do it.

And the astonishing thing is that it is written in their own books that the actions done at the two holy mosques are not actions that can be stipulated as a proof or evidence. So these people when it suits their desires they make the action of the two holy mosques as a proof and evidence and when it goes against their desires they refuse to accept it.

For example the issue of praying one "Witr" separate as it is done in the two holy mosques they reject this. So the established Sunnah is that the Prophet (sal-Allaahu 'alayhe wa sallam) would not pray more than eleven rakaa'ahs in the month of Ramadhaan as it has been reported in Saheeh Bukhaaree. And this has been accepted by the Deobandees themselves.

Molvi Anwar Shah Kashmiree a prominent Deobandee scholar in his book *"Faidul–Baree"* and his other book *"Al–Urfus–Shizza"* has written that only eight rakaa'ah is established from the Sunnah. And he has also written that Taraa'weeh and Tahajjud are not two separate prayers rather they are synonymous by name and one.

**Question 14: Is there an Ijmaa for 20 Rakaa'ahs**

Q.[51] Shaykh! Can you please give us more information about taraa'weeh as tomorrow, Allaah willing, the month of Ramadhaan is going to start. We hear many of the Hanafees claiming that there is a consensus about twenty–rakaa'ah being the Sunnah in the month of Ramadhaan.

A. As I have mentioned before in some of the questions that were asked concerning Taraa'weeh, the established Sunnah is eight rakaa'ah as it has been reported by the Mother of the Believers 'Aa'ishah (radi-Allaahu 'anhaa) who said:

> "The Prophet (sal-Allaahu 'alayhe wa sallam) after finishing his Eesha salaah until the Fajr salaah would pray eleven rakaa'ahs and after every two rakaa'ahs would make tasleem, and would conclude with one witr."

And also the other famous hadeeth of Abu Salmaah who asked 'Aa'ishah (radi-Allaahu 'anhaa) how many rakaa'ahs did the Prophet (sal-Allaahu 'alayhe wa sallam) pray in the month of Ramadhaan? And she replied:

> "Whether it be Ramadhaan or any other month the Prophet (sal-Allaahu 'alayhe wa sallam) would not exceed more than eleven rakaa'ahs."

This has been reported in Saheeh Bukhaaree, Volume 1, Book of Fasting, under the chapter of Taraa'weeh. We often hear many people say that the relation of this hadeeth is with the Tahajjud prayer not Taraa'weeh prayer.

The Deobandees and Barailwees are the first people who have started this objection of Taraa'weeh and Tahajjud being two different prayers in the 14th century after Hijrah. The early generation scholars have regarded this hadeeth to be part of Tahajjud and Taraa'weeh prayers. It is for this reason that we see scholars such as Imaam Bukhaaree and Imaam Bayhaqee[52] insert this hadeeth under the chapter of Taraa'weeh. And the Hanafee Imaam, Imaam Muhammad Shaybaanee (a student of Imaam Abu Haneefah) has inserted this hadeeth under the chapter of the night prayer.

In my hand I have a book by the name of *"Ilmul–Fiqh"*, which is considered a very reliable book of fiqh for the Deobandees, Barailwees, Hanafees. On page 158 of this book it says,

> "…even though eight rakaa'ah Taraa'weeh is Masnoon (Sunnah) from the Prophet (sal-Allaahu 'alayhe wa sallam)…"

Also Deobandee scholars like Molvi Anwar Shah Kashmiree and others have accepted this. Hanafee scholars, such as Tahtaawee has written in his book (words unclear) a similar statement.

It has also been established from the Chief of the Believers Umar Ibn Khattab (radi-Allaahu 'anhu) that he commanded Ubay Ibn Kaab (radi-Allaahu 'anhu) and Tameem ad–Daarimee (radi-Allaahu 'anhu) to lead the people with eight rakaa'ah Taraa'weeh in the month of

[51] The phone connection was cut off and then re–established.
[52] He is Ahmad Ibn Al–Husain, Abu Bakr. He died in the year 458 A.H/1066 CE. [TN]

Ramadhaan. This narration has been reported in the *"Muwatta of Imaam Maalik"*[53] and has also been declared Saheeh in *"Athaar–us–Sunan"* and the Hanafee scholars themselves have authenticated this narration. So eight rakaa'ah Taraweeh is established from the Sunnah of the Prophet (sal-Allaahu 'alayhe wa sallam) and also with the command of the Chief of the Believers Umar Ibn Khataab (radi-Allaahu 'anhu). And the Companions (radi-Allaahu 'anhum ajma'een) all acted upon this narration.

So we have some people like the Deobandee and Barailwees, as you mentioned, who claim that there is ijmaa (consensus) regarding twenty rakaa'ah Taraa'weeh. This claim, which they make, is a lie, and this claim has no basis of foundation. In my hand, I have a book by the name of *"Umdatul–Qaree"* by Allaa'mah Ainee Hanafee. This book is an explanation (sharah) of Saheeh Bukhaaree. In volume 11 of this book, page 126, it has been written:

> "And the scholars have differed on the exact number of rakaa'ah that are desirable (mustahab) in the month of Ramadhaan, as there are many opinions on this issue. One of the opinions is forty rakaa'ah."

Allaa'mah Ainee brings forward the entire opinions of one scholar saying forty–six and the other saying so and so. So regarding an issue, where there is a great disagreement and difference of opinion over and to claim that there is an ijmaa (consensus) on that issue, is a great lie to the inhabitants of this world. Where is the ijmaa on this issue?

The Deobandees and the Barailwees agree on the fact that twenty rakaa'ah is not established from the Prophet (sal-Allaahu 'alayhe wa sallam). But with this statement they say that it is established from the Rightly Guided Caliphs like Chief of the Believer's Umar Ibn Khattab (radi-Allaahu 'anhu).

So we (Ahlus–Sunnah Wal–Jamaa'ah) kindly request them to present the evidence for the claim which they make that the Chief of the Believers Umar Ibn Khattab (radi-Allaahu 'anhu) ordered or prayed twenty rakaa'ah, please show us. So (words unclear) they present disconnected (munqatee) narrations. For example the narration that can be found in *"Musanaf Ibn Abi Shaibah"* – the narration of Yaasir Ibn Sa'eed Ansaaree, that Umar Ibn Khattab commanded the people to pray twenty rakaa'ah. And what an astonishing thing that Yaasir Ibn Sa'eed Ansaaree was born forty years after the death of Umar Ibn Khattab (radi-Allaahu 'anhu).

This narration is truly a very big disconnected narration. So to leave a narration like the one that can be found in the Muwatta of Imaam Maalik, that is Saheeh, and to act upon a narration that is weak (da'eef) and disconnected (munqatee), like the above one, is a judgement that is leading one astray.

There is a book by the name of *"Kitaabut–Tahajjud"* which has been written by Abdul–Huq Alishbee. In this book the writer has narrated from Ibnul Mughee al–Maalikee who narrates from Ashraf Bin Abdul–Azeez who narrates from Imaam Maalik who said that the Sunnah of the beloved Prophet (sal-Allaahu 'alayhe wa sallam) is eleven rakaa'ah. And people who have narrated many different numbers regarding the rakaa'ahs then this is a bid'ah (innovation) that

[53] The author of this book is Imaam Maalik Ibn Anas, Abu Abdullaah Al–Asbahi Al–Himyari. Born in the year 90 A.H. and died in the year 179 A.H/795 CE. His book is one of the oldest collections of Hadeeth and Fiqh. [TN]

has no origin. And I do not know where these people have got all these different narrations regarding the rakaa'ahs.

Also Imaam Qurtubee,[54] who has written a book on the explanation of Saheeh Muslim, writes the famous narration of 'Aa'ishah (radi-Allaahu 'anhaa), and says that most of the scholars are of the opinion that the Prophet (sal-Allaahu 'alayhe wa sallam) prayed eight rakaa'ah Taraa'weeh.

I have another book in my hand by the name of *"Baraahenai Qate'aah"* written by the Deobandee scholar Molvi Khalil Sharanpooree. He wrote this book under the command of his teacher, Molvi Rasheed Ahmad Gangohi, in refutation of the Barailwees book *"Anwaarul–Fatihaa."* And this has been published by the Deobandees of Karachi. On page 155:

> "…and there is consensus of the Taraa'weeh prayer to be eight rakaa'ah Sunnatul–Mu'akkadah."

So the Deobandee scholars themselves accept this, so the doubts, which they create amongst the people, have no basis.

If any one wishes to further study the issue of Taraa'weeh then he can refer to my book titled "The Reality of the Number of Units of the Night Prayer, with a Verified Authentic Investigation." I believe that my book is also available in England. If any of the brothers have a narration that they would like to discuss then please bring it forward, and Allaah willing I shall try to verify it.

The questioner asks: Shaykh! Your book that you mentioned, "Do you give me permission to translate it?" The Shaykh replies, "I give you permission to translate it into the English language and I also give you permission to translate all my books into the English language."

## Question 15: How to Treat Bareilawis and Deobandis

Q. Many of the brothers and sisters have accepted Da'wah Salafiyyah, all praise is due to Allaah, but their parents, brothers or sisters are either Deobandee or Barailwee. How should we treat them? Can we give them salaam, etc?

A. In this issue you have two types of people. The first of them are those who are literally ignorant and do not have the ability to understand anything and unfortunately, many of our parents are like this. In reality, they are not Deobandee or Barailwee but rather they just follow what they have been taught from childhood. You must give salaam to these types of people and also call them toward the truth. And, Allaah willing, if you call them toward the truth in its correct manner then they will accept your invitation of the truth.

The second type of people are those that are staunch and do not want to accept anything from you. If you narrate to them what the Qur'aan says or what the Sunnah says they are not prepared to listen and accept. For example, one of them might say that even if you show me two hundred ahaadeeth on the issue of raising your hands in salaah (rafai–yadain) even than I

[54] He is Muhammad Ibn Ahmad Ibn Abu Bakr, Abu Abdullaah Al–Ansaari Al–Qurtubee, of Cordoba. He died in the year 671 A.H/1273 CE in Egypt. [TN]

shall not accept. So these types of people, whom the proofs have been established against on different issues, then you must not give them salaam.

So it is upon the individual to judge which category their parents fall under. If their parents are engrossed in the affairs of the world like trade and business and do not have a clue about the issues of the Deen then they fall under the first category.

If their parents are innovators (mubtadee) and upon misguidance and also call toward their misguidance and innovation (bid'ah) and do not want to accept the truth after it has been presented to them, then you must not give them salaam.

Even then one should give them invitation to accept the truth with leniency and wisdom. And even if your parents are polytheists (mushriks) it is a compulsion to serve them. So the person will continue serving his/her parents but if the parents call him to commit the grave act of shirk (polytheism) than he/she should refuse and reject this.

## Question 16: Calling People Money Worshippers

Q. There are some Deobandees and Barailwees who are engaged with doing business and trade to the extent that it takes them away from practising the Deen. Is it permissible for us to call these people money worshippers?

A. For any person to be engaged with business and trade is not evidence that you should call this person a money worshipper. A money worshipper is such a person who gives preference to money in all affairs, and loves his money so much so that he/she does not care what Allaah has commanded and what His Messenger (sal-Allaahu 'alayhe wa sallam) has instructed us to do. So this type of person is a money worshipper. So before giving a verdict that so and so person is a money worshipper, the person himself must judge carefully taking into consideration all the evidence that what category this type of person falls under? Whether this person is a money worshipper or not? But all we say is that the Deobandees and Barailwees are two deviated sects.[55]

## Question 17: Cheating and Deceiving the Kuffaar

Q. There are some Jihaadee groups in England who believe it is permissible to cheat and deceive the laws of this country in all affairs. Also they believe it to be permissible by deceptively embezzling the non–Muslims in issues of trade and business.

A. This ideology is false and incorrect. It is not proven from the Prophet (sal-Allaahu 'alayhe wa sallam) in any manner that he used to deceive the non–Muslims in this way. But the issue regarding the battlefield is different and unique, whilst in Jihaad it is permissible to trick the non–Muslims and deceive them, but not with the issues of trade with the non–Muslims.

An example of this is the Prophet's Hijrah to Madinah. When the Prophet (sal-Allaahu 'alayhe wa sallam) made hijrah he left Alee (radi-Allaahu 'anhu) behind in Makkah to return

[55] The Shaykh is indicating to the questioner that to be a money worshipper, you can not just generalise and accuse the Barailwees or Deobandees of only committing this evil crime. It can be anybody who does as exactly mentioned in the answer. [TN]

all the belongings of the non–Muslims, which he had. The Prophet (sal-Allaahu 'alayhe wa sallam) did not take the non–Muslims belongings with him when he made hijrah to Madinah and not return them. So these people who do such things are wrong and are mistaken. And this stance of theirs with the kuffaar is not the stance of Islaam on this issue. The war booty that is gained on the battlefield whilst doing Jihaad is another issue.

**Question 18: Sex Change Operations**

Q. What is the ruling regarding a person who was a Hindu and a male and had a sex change, becoming a female. Now this person has accepted Islaam. What gender does this person belong to? The Shaykh asks, "Did the sex change occur by plastic surgery or an operation?" The questioner replies yes.

A. If it has been done then what can we do? This act was an immoral act. And it seems that it cannot be amended.

**Question 19: Paying Your Debt Off in the Mosque**

Q. What is the ruling regarding a person who owes money to another person? Is it permissible for him to pay that debt in the mosque?

A. It is prohibited to do any business transactions in the mosque. In some circumstance we have a person who owes money to a Muslim brother and thinks that he may not see him again then he may pay that debt in the mosque, but it is better to avoid this situation and pay all debts outside the mosque, if the person does not fear the above situation. This is because the mosque is the House of Allaah and it has been made for the people to make the Dhikr (remembrance) of Allaah. So this must be remembered.

**Question 20: Ruling on One Who Believes in Wahdatul–Wujood**

Q. What is the ruling regarding a person who believes in the concept of Wahdatul–Wujood and also knows the proofs and evidence of Allaah being above the seven heavens (separated from the creation), and above His throne in a Majestic manner that suits Him. Also some brothers have established the proofs against him either by talking to him or writing to him?

A. This man is a mushrik (polytheist). The ruling regarding this man is the same ruling we have for the mushrikeen (polytheists), and the shirk (polytheism) of this man is more severe than the shirk of the Christians.

**Question 21: Drops of Urine Remaining After Wudhoo**

Q. What is the ruling regarding a person, who after urinating, has washed up but still has drops of urine dripping out?

A. If this person has drops of urine continuously dripping then the ruling regarding this illness is that for each salaah he/she should re–new his/her wudhu. And this is known in Arabic as *"salsalatul–bowl."* (Incontinence)

## Question 22: Ruling on Insurance

Q. What is the ruling on taking out insurance whether it is for health or medical reasons, etc.?

A. Insurance is not permissible in any case. However if you do not have a choice in the matter, due to some circumstances in your country that the government forces you to do it, then you are excused from such a situation. Even in such a situation you are advised to limit the amount of insurance you take and no more than you are required to do so. But it must be remembered that no insurance should be taken of your own accord.

## Question 23: Sleeping Through Fajr

Q. What is the ruling regarding a person who gets up for fajr salaah by using an alarm clock. Sometimes this person switches the alarm clock off when it rings (whilst in mild sleep) and goes back to sleep. But then when he eventually does wake up the time for Fajr salaah has passed. So what is the ruling regarding such a person?

A. As soon as this person wakes up he should pray his Fajr salaah, acting upon the famous hadeeth that as soon as a person wakes he shall perform his salaah. And also for the one who forgets he should pray his salaah when he remembers.

## Question 24: Ruling on the Taalibaan

Q. Shaykh! What is your stance regarding the Taalibaan in Afghanistan?

A. The Taalibaan are a group that are a part of the Deobandee sect. In our Pakistan we have the Deobandees divided in to two groups:

1) Hayaatee
2) Mamaatee

This Taalibaan belong to the Hayaatee group and they do not have a Saheeh aqeedah. The Taalibaan are innovators, and they are transgressing unlimitedly when it comes to the Salafees in many affairs. For example in Afghanistan, the Taalibaan have closed down the Salafee institutions, many of the mosques have also been closed down and all the mosques that were under construction by the Salafees have been stopped. And this information was given to be by my noble friend who was one of those people of Sunnah who used to build Salafee mosques and institutions, for example my friend Abu Umair Quraishee from Islamabad. In addition, many of the Afghani Salafees are giving us this information that is mutawaatir (reported by many reliable people, so it can not be a lie).

**Final Words**

All questions were asked to me directly without any prior knowledge of having a chance to have a glimpse at the questions and to research them. No man is free from mistakes. As I am a normal student of knowledge, if there is any difference of opinion to the answers I have given or if I have answered any question incorrectly, then I request you brothers, for the sake of Allaah, to contact me and inform me with its evidence so that I may rectify them and reform myself. And I am a human being and to answer so many questions unprepared, over a telephone line, is difficult.

So if there is a brother who thinks that I may have answered a question incorrectly or differs, or has misunderstood me, then if you cannot clarify the issue, ask him to contact me and I shall try to clarify the issue.

I am grateful to all the brothers who patiently listened to my talk. May Allaah reward all the brothers with good. And please make du'aa for me that Allaah may keep me firm upon the Qur'aan and Sunnah according to the understanding of the Salaf and may he give us all death upon this methodology.